THE

WANT OF UNIVERSALITY

NO OBJECTION

TO THE

CHRISTIAN RELIGION.

BEING

The Substance of a Discourse

PREACHED AT THE

TEMPLE CHURCH

On The Tenth Day of November 1765.

By GREGORY SHARPE, LL.D.

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MDCCLXVI.

BRITISH MUSEUM

Marks and notes to know the church there are none, except we will make true profeſſion, which is the form and eſſence of the church, to be a mark. And as there are none, ſo is it not neceſſary there ſhould be: for to what purpoſe ſhould they ſerve? That I might go ſeek and find out ſome company to mark: this is no way neceſſary, for glorious things are in the Scriptures ſpoken of the church; not that I ſhould run up and down the world to find the perſons of the profeſſors, but that I ſhould make myſelf of it. This I do by taking upon me the profeſſion of Chriſtianity, and ſubmitting myſelf to the rules of belief and practice delivered in the Goſpel, though beſides myſelf, I knew no other profeſſor in the world.

Mr. JOHN HALES's Tracts, p. 197, 198.

TO THE HONORABLE

Sir JOSEPH YATES,

ONE OF HIS MAJESTY's JUSTICES

OF THE

COURT OF KING's BENCH.

SIR,

I SHOULD not have presumed to address the following discourse to you, if it had not been honored with your approbation when delivered in the Temple Church; on which occa-

ſion you was pleaſed to expreſs a particular deſire to ſee the facts it exhibited aſcertained by proper teſtimonies.

The uſual objections to Chriſtianity are, that it is deſtitute of demonſtration, perſpicuity, and univerſality.

The firſt imputation is intirely removed by the argument from prophecy, which is a continued miracle and an increaſing evidence, confirmed by the hiſtory and ſituation, paſt and preſent, of both Jews and Chriſtians.

The charge of the want of perſpicuity, ariſing from the miſtakes and failings and intricate diſputes of ſome who have profeſſed the Chriſtian religion, ſhould no more be objected againſt Chriſtianity than the moſt unrighteous and ſanguinary judgments of

the AUTO DE FE's againſt the moſt benevolent ſyſtem of piety and virtue ever communicated to the world. The principles and duties of a Chriſtian are ſo plain and obvious, that he who runs may read and underſtand them. No candid inquirer, from the polemical conteſts of ſubtle diſputants about ſome abſtruſe and ſpeculative points, will raiſe an objection to reveled religion, which he cannot but know may with equal force be urged againſt natural religion; and from which the mathematical ſciences have not been intirely free.

This diſcourſe is offered as a proper reply to the third charge, that Chriſtianity is not univerſal: the ſucceſs of this attempt is left to you and every impartial and judicious reader to determine.

Man

Man is a religious being: under the genuine and habitual influence of pure religion he approaches neareſt to perfection in his kind: on the contrary, he is debaſed and becomes immoral, malevolent, and inhuman in proportion as he withdraws himſelf from the worſhip of God, and refuſes to pay obedience to his laws.

The evidences for the Chriſtian religion are moſt clear and convincing. The utility and importance of practical Chriſtianity to ſociety is acknowleged by all ſerious men. He, therefore, who is the real friend of truth and virtue and mankind will, by his regular attendance upon public worſhip, ſet ſuch an example to others as will do honor to himſelf, and render the practice of religion more general. Theſe, I am ſure, are your ſentiments,

approved

approved and confirmed by your practice, which muſt give an additional luſtre and dignity to that character which you ſo eminently adorn, and which, in the relative connexions of domeſtic life, are the ſources of the pureſt ſatisfaction and felicity; the continuance of which to you and your Family is the ardent wiſh of,

SIR,

Your moſt faithful,

obedient, humble ſervant,

GREGORY SHARPE.

approved and confirmed by your practice, which must give an additional lustre and dignity to that character which you so eminently adorn, and which, in the relative connexions of domestic life, are the sources of the purest satisfaction and felicity; the continuance of which to you and your Family is the ardent wish of,

SIR,

Your most faithful,

obedient, humble servant,

GREGORY SHARPE.

COLOSS. i. 23.

—CONTINUE IN THE FAITH GROUNDED AND SETTLED, AND BE NOT MOVED AWAY FROM THE HOPE OF THE GOSPEL, WHICH YE HAVE HEARD, AND WHICH WAS PREACHED TO EVERY CREATURE WHICH IS UNDER HEAVEN.

THE truth of the Gospel is the object of the Christian's faith; the certainty and excellency of its promises are the objects of his expectation and hope.

This Gospel St. Paul represents as the grace of God which is the source of salvation to all men *: for God will have all men to be saved, and come to

* TIT. ii. 11.

the knowlege of the truth as the means of ſalvation †.

The evidences which have been produced in ſupport of the truth of the Goſpel, if they have not been admitted by all, have been refuted by none: they muſt appear irreſiſtible to the mind of every man, whenever fairly admitted to it; but where prejudice, diſſipation, ignorance preſide, religious truths are exiled.

Some there are who concern themſelves ſo far with religion, as to read only what has been written againſt it. But they who have weighed the arguments on both ſides muſt know that the evidences for the truth of Chriſtianity taken from hiſtory, and prophecy, and the conceſſions of the moſt antient adverſaries never have and never will be confuted.

As in all other conteſts, ſo in this, the adverſary has artfully taken the

† 1 TIM. ii. 4.

advantage

advantage of the weakneſs and errors of Chriſtian men. When he could not diminiſh the force of the arguments for revelation, he has ſubſtituted the miſtakes of ſome of the profeſſors of Chriſtianity for Chriſtianity itſelf; and having ſucceeded againſt the one, vainly imagined himſelf the Conqueror of both.

If a man educated in corrupt principles of religion, when he diſcovers the corruption, will not examine, whether the fault is in the text or the teacher, he certainly becomes anſwerable for the conſequences of his error.

Nor ſhould the different ſtate and condition of man in different ages of the world, nor obſolete cuſtoms, and perplexed modes of ſpeaking, nor difficulties of far leſs importance, the ordinary objections againſt the reveled will of God, be admitted as of force and weight ſufficient to ſet aſide evidences little inferior to demonſtration.

They who are "grounded and settled in the Faith, will continue in it, and not be moved from the hope of the Gospel, which was preached to every creature which is under heaven."

If the Gospel was indeed preached to every creature under heaven, the Christian religion has once been universal, which the adversary will not allow to have ever been the case, nor therefore the Gospel to be true, because it never was universal.

It is of great importance to consider the force of this objection, which is so often urged against Christianity.—And here it must be acknowleged, that the Christian religion cannot be proved to have been universal from these words of the Apostle—"The Gospel was preached to every creature," or more exactly, "in the whole creation which is under heaven *."

* Εν πασῃ τῃ κτισει τῃ ὑπο τον ουρανον.

The

The creature or creation under heaven is the earth or world. The earth in Scripture often means the holy land, and the world the extent of the Roman empire.

The truth of this obſervation will be evident, if we compare the language of St. Paul in this part of his Epiſtle to the Coloſſians with other expreſſions of like import, made uſe of by himſelf and by other inſpired writers.——In the ſixth verſe of this chapter, he ſays, "The word of the truth of the Goſpel is come unto you as it is in ALL THE WORLD."——And in his Epiſtle to the Romans *, "Yes verily their ſound went into ALL THE EARTH, and their words into the END OF THE WORLD."--Our Saviour declared † concerning "the Goſpel of the kingdom, that it ſhould be preached in ALL THE WORLD for a witneſs unto ALL NATIONS; and then ſhall the end

* ROMANS X. 18.

† MATT. XXIV. 14.

come."——Which end was no other than the deſtruction of Jeruſalem with the civil and religious polity of the Jews.---In the Acts of the Apoſtles *, on the day of Pentecoſt, it is ſaid, "there were dwelling at Jeruſalem Jews, devout men out of EVERY NATION UNDER HEAVEN."

This is deſigned to refute the objection any Jews might allege in excuſe of their unbelief, as if the Goſpel had not been ſufficiently made known to them—for the Goſpel was publiſhed in Judea and to the ends of the world, whereſoever they reſided amongſt the Gentiles in their cities.——A very extenſive propagation of the Goſpel during the period of the Meſſiah's kingdom was expreſsly predicted by the antient prophets. † "It is a light thing that thou ſhouldſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael"—to re-

* ACTS ii. 5.

† ISAI. xlix. 6.

unite

unite and bring them back to Judea from the Aſſyrian and Babylonian captivities—"I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth *."—When the Jews at Antioch with inſolence and outrage rejected the offer of ſalvation by Chriſt, St. Paul applies this text in Iſaiah as a reaſon and warrant to juſtify his miſſion to the Gentiles--"Lo we turn to the Gentiles, for ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light to the Gentiles, that thou ſhouldeſt be for ſalvation unto the end of the earth *."

If the paſſages in the goſpels and Epiſtles relative to the extenſive ſpreading of religion during the diſpenſation or reign of the Meſſiah have a reference to the antient prophets, this may be the full and proper import of them—That as the Goſpel is a ſcheme of in-

* ACTS xiii. 47.

ſtruction, duty, and hope, adequate and commenſurate to all the circumſtances and wants of all, both Jews and Gentiles, which it certainly is by making ample and explicit proviſion for all the purpoſes of virtue, piety, and happineſs, it ſeems to have been the grand object of Providence in this conſtitution, that a gradual conveyance of theſe ſalutary benefits ſhould be vouchſafed in different ages and nations, ſo that before the kingdom of the Meſſiah ſhould terminate, effectual means ſhould be uſed for the moſt extenſive propagation of truth and righteouſneſs.

The prophetic ſtyle is magnificent and extended; and is not to be interpreted with the utmoſt latitude, but with ſuch reſtrictions and limitations as truth and reaſon require and common ſenſe ſuggeſts.

* "I ſaw another angel fly in the midſt of heaven having the everlaſting

* REV. xiv. 6.

Goſpel to preach unto them that dwell on the earth, to every nation and kindred and tongue and people."---This, probably, relates to ſuch countries as were not then known to the Chriſtian world, and is to be accompliſhed in ſome future period——

The places of the antient and latter Scriptures, relating to the Goſpel, ought to be conſidered as prophecies to be gradually fulfilled in ſucceſſive ſeries of times and ſeaſons, and not as facts which have already taken place.

That the world means ſuch part of it as was known at that time, and not thoſe parts of the globe, which, though inhabited, were not then diſcovered, will further appear from theſe words of our Lord, * "Yet a little while and THE WORLD ſeeth me no more"---and again to his diſciples, ‡ "If THE WORLD hate you, ye know it hated me before it hated you."--His brethren ſaid unto

* JOHN xiv. 19.
‡ JOHN xv. 18.

him,

him, * "If thou do theſe things ſhew thyſelf to THE WORLD." And the Phariſees ſaid, † "Perceive ye, how ye prevail nothing? Behold THE WORLD is gone after him."—In theſe paſſages the world means mankind indefinitely: and what is done openly or before all men may very properly be ſaid to be ſhewn to the world. Tertullus pleading againſt Paul calls him, "a mover of ſedition among all the Jews THROUGHOUT THE WORLD ‡." Surely not in thoſe parts where neither Paul nor Jew had ever been.——This Apoſtle in his Epiſtle addreſſed to the Chriſtians at Rome ſays, ‖ "Your faith is ſpoken of throughout THE WHOLE WORLD"—the Roman empire.——To mention only one paſſage more, from which no doubt can poſſibly ariſe of the uſe of this expreſſion, THE WHOLE WORLD,

* JOHN vii. 4.
† JOHN xii. 19.
‡ ACTS xxiv. 5.
‖ ROM. i. 8.

for

for the Roman empire--St. Luke the Evangeliſt ſays, * "There went out a decree from Cæſar Auguſtus, that ALL THE WORLD ſhould be taxed." In conſequence of this decree the Holy Virgin came to Bethlehem; thus this decree became an evidence for the birth of Chriſt, in the very place and under all the circumſtances which, for ages before, had been aſſigned by the Prophets. Nor would it be leſs abſurd to deny the decree of Auguſtus than the decree of God: both are ſupported by ſuch hiſtorical evidence as is not to be contradicted. But then the evidence for the decree from heaven has this advantage, that it was foretold by the prophets, and had been the expectation of the pious ſons of Iſrael and Judah, and indeed of all holy perſons before and after the days of Abraham until the "diſpenſation of the fullneſs of times, when God might gather to-

* LUKE ii. 1.

gether

gether in one all things in Chriſt, both which are in heaven, and which are on earth, even in him *."

And now may we have leave to aſk the adverſary, why are we to expect that this great event ſhould be at one inſtant univerſal? for I ſuppoſe the objection to the Chriſtian religion from the want of univerſality juſt the ſame during one interval as another. Have all the endowments of nature or the gifts of God been univerſally the ſame to all men in every age? Is the utmoſt improvement of natural or civil, moral and religious attainments at the ſame period beſtowed upon every creature under heaven? If not, why is the objection urged only againſt the improvements and advantages, which, as Chriſtians, we derive from Revelation, and againſt no other advancement whatever?---Are we to be told again that Chriſtianity cannot be true unleſs

* EPHES. i. 10.

it

it be as old as the creation?—It may as well be urged that men are always produced in the moſt perfect ſtate, and, therefore, could never have been infants.——As finite beings we may advance towards perfection, but never can be abſolutely, that is infinitely perfect. All that is finite is, therefore, imperfect: and mankind are ſeen to advance gradually in ſize and ſtrength of body and mind. In every faculty, endowment, gift, habit, happineſs, men are in a ſtate of progreſſion.

In the natural world we behold the progreſs of plants and animals in their growth, gradually increaſing from the ſmalleſt germ to full perfection. The tall cedar owes its origin to a little ſeed, which in time becomes * a foreſt.——The firſt created of human kind,

* Stabat in his ingens annoſo robore quercus;
Una nemus.—— Ovid. Met. lib. viii.

for

for he could not make himself, could not act when he was not, not have been produced without a cause, must have been as helpless as the new born babe; in want of every thing that is the result of habit and experience; and, therefore, if every thing was not done for him, when first created, like the infant that is just born, neglected or left to himself he must have perished. This is the first and true PHILOSOPHY OF HISTORY*. This is a fact

* The Author of *La Philosophie de l'Histoire*, admired as he deservedly is for elegance, ingenuity, and humour, deserves the severest censure for his profligate attempts to palliate a very unnatural vice, and to laugh men out of all religion natural or revealed. If this great poet and THEOLOGIST, as Aristotle would call him rather than acknowlege his relation to him as a philosopher, had considered the origin of man in his chapter *de la Religion des premiers hommes*, he would naturally and necessarily have been led to the discovery of another God, and a more rational source of adoration and worship than in

a fact that muſt be acknowleged by all who are willing to inquire into the origin the following ridiculous and whimſical fiction—

" Pour ſavoir comment tous ces cultes ou ces ſuperſtitions s'etablirent, il me ſemble qu'il faut ſuivre la marche de l'eſprit humain abandonné à lui-même. Une bourgade d'hommes preſque ſauvages, voit périr les fruits qui la nouriſſent : une inondation détruit quelques cabanes ; le tonnerre en brule quelques autres. Qui leur a fait ce mal ? Ce ne peut être un de leur concitoyens, car tous ont également ſouffert. C'eſt donc quelque puiſſance ſecrette ; elle les a maltraités, il faut donc l'apaiſer. Comment en venir à bout ? En la ſervant comme on ſert ceux à qui ont veut plaire, en lui faiſant de petits préſents. Il y a un ſerpent dans le voiſinage, ce pourroit bien être le ſerpent ; on lui offrira du lait près de la caverne où il ſe retire : il devient ſacré dès-lors ; on l'invoque quand on a la guerre contre la bourgade voiſine, qui de ſon côté a choiſi un autre protecteur.

" D'autres petites peuplades ſe trouvent dans le même cas. Mais n'ayant chez elles aucun objet qui fixe leur crainte & leur adoration, elles appelleront en général l'être qu'elles

origin of man. And this, which is the voice of nature and of reaſon, exactly coincides with ſacred hiſtory, and, therefore, demonſtrates the connexion and analogy between natural and reveled religion.

The mind opens by degrees, and the power it has of forming general or abſtract notions, is no early ſtate of it, as appears from the uſe and management of numbers, of which no other animal is capable.

Man is certainly a religious being, and as ſuch more properly diſtinguiſhed

qu'elles ſoupçonnent leur avoir fait du mal, *le Maître, le Seigneur, le Chef, le Dominant.*"

Can this prophane ſcoffer be ſuppoſed to be ſerious in the ridiculous ſtory he here tells us? I think not. Whenever he writes againſt religion he ſeems to write comedy, and to laugh at thoſe who may become the dupes of his chimerical reveries; and who, if they were capable of the leaſt reflection, would ſooner be bantered into religion than out of it by his drollery.

from

from all other animals than by his other faculties; for it is his higheſt honor and privilege.——His religious knowlege, his future views, his beſt expectations, are greatly improved by revelation; and yet, informed and aſſiſted as he is from heaven, he may be truly ſaid to know no more of God and nature than is ſufficient to prove that he is intended for greater and more adequate knowlege of both in another world, than can be acquired in the preſent. This evidently ſhews, that the mind of man is in a progreſſive ſtate towards knowlege and happineſs; which being very imperfect on earth, it is moſt reaſonable to hope, they will be rendered more perfect in heaven.

If in the next place we conſider the moral and political ſtate of men,--are they not defective? Are not all improvements in every art and ſcience made by ſlow degrees?——The greateſt empires have ariſen from the aſſociation of ſome few men, from adventu-

rers in ſearch of ſettlements, or the ruins of other empires. ——With all the glorious atchievements, great diſcoveries, and boaſted improvements of men in modern times, how far ſhort are the beſt of ſuch perfection as they may be preſumed capable of attaining? —— Men were not created to be ſlaves; to be free is every man's right by nature, and that which he ſeems to be moſt fond of; and yet, however general and juſt and laudable the paſſion for freedom, is not licentiouſneſs by very many miſtaken for liberty? and are there not found men, whoſe freedom, though ſecured to them by the laws and conſtitution of their country, may be brought into danger by their endeavoring to inſlave themſelves?

It requires no great ſkill, no deep diſcernment to diſcover that perfection is not of human attainment: and although altars innumerable have been conſecrated to honor, virtue, fame, and other great and eminent qualities,

no altar, no temple was ever raiſed to Excellence.

Since, therefore, all attainments, natural or political, are in progreſſion, it ſeems reaſonable from analogy to conclude, that extraordinary communications from God may, like his proceedings in the natural world, be by degrees, wiſely adapted to the exigencies of men in different ages.

The firſt ſtate of man we have already conſidered: it plainly required the interpoſition of other agents, of miniſtring angels, to ſupport, inſtruct, and guide him, till he was in a condition, as the firſt parent of his race, to conduct himſelf in the world, and to teach his deſcendents what he himſelf had learned from God.--For ſome ages this ſpiritual, this heavenly communication between God the Creator and his creature Man ſeems to have been neceſſary; and the fact is rendered indiſputable by the authority of Holy Writ. And as it is not reaſon-

able to imagine that this divine intercourſe ſhould ceaſe abruptly, and the communication of God's will by revelation have no correſpondence, and bear no proportion to the ordinary proceedings of Providence in the natural world, the Scriptures declare that when the appearances of the angel of the Lord became leſs frequent, ſymbols of the preſence of God continued, divine oracles ſubſiſted, the holy Temple was built, and inſpired Prophets warned their princes of any impending evil, and comforted the people with the future proſpect of Meſſiah, the Chriſt, "a light to lighten the Gentiles, the glory of Iſrael," the author of "ſalvation unto the ends of the earth *;" "who," in due time, "was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory †."

* ISAI. ACTS. LUKE.

† 1 TIM. iii. 16.

HAVING by a variety of arguments endeavored to ſhew that the evidences for Chriſtianity are to be admitted, notwithſtanding the revelation of God's will has been communicated unto men by degrees; it may now be proper to inquire into the fact, and from the opinions and practices of mankind determine whether all knowlege of Chriſt is confined to ſo few men as the adverſary is pleaſed to maintain.

The Mohammedan *, Turk or Perſian, acknowleges the miraculous birth of Chriſt: and the Jew before he is permitted to embrace Mohammediſm muſt profeſs † his belief in Chriſt. The Mohammedan expects a ſecond appearance of our Lord from heaven; and believes that all men will then

* See D'Herbelot. Bibliotheque Orient. under theſe articles ABUBECRE, AIAT, ANGIL, ESLAM; alſo chapters of the Koran ii. iii. iv. v. xix. intitled MARY. xxxvi. xlii.

† See the Koran, chap. iv. intitled WOMEN.

unite together in one religion, and one mode of worſhip. What is the opinion of other people and nations in the Eaſtern world, who have long been conſidered as Pagans only, without any knowlege of the true God or of Chriſt, may be known with certainty from their writings and religious ceremonies.

A Grecian philoſopher * who wrote againſt Chriſtianity aſſures us, that the Indians believed that God created the world by his Son.——And in their ſacred book, called the Vedam, which they revere as the Chriſtian does his

* Porphyry de Styge. Vide Tollii Fortuita, 232. Hanc ſtatuam Deum Filio dediſſe, quum mundum conderet, ut exemplar haberet condendorum. The Perſians believed the world to have been created by the Son of God; though Julian, called the Apoſtate, thought that doctrine peculiar to the Chriſtians, who embraced it only on the authority of John. See Cyril, lib. vi.

Bible,

Bible, whatever may be the practice of the Indians, nothing is to be found that encourages idolatry ‡.

I shall now lay before you the opinions and practices of these people universally, by which you will see that they are not intirely strangers to the history and doctrines of our Lord, though intermixed with Pagan notions and very grosly corrupted.

The Indians have applied to their God Xaca, who was no other than

‡ Habemus inter cætera Dialogos à R. P. Cappucinis non ita diu ante Indostanicâ linguâ conscriptos, in quibus Christianus homo cum Indo Gentili disputans plura ei objicit ex VEDAM deprompta, ut errantem Ethnicum ab idolorum superstitione ad unius, verique Dei cultum adducat. Ea nimirum sunt antiquissimæ religionis vestigia, quam ante susceptæ idololatriæ tempora purè, castèque Indos coluisse eruditi plures existimarunt. Alphabeti Tibet. à Fr. Aug. Ant. Georgio, p. 94.

Sesac *, renowned for his conquests in the Eastern world, and like other antient heroes deified after his death, almost every circumstance in the life of Jesus.

* Is est qui SESONCHOSIS, PSUSENNES, SUSENNES, SESOSTRIS, ὑτος γαρ ὁ Σουσακος SUSACUS apud Josephum VIII. Antiq. p. 368, edit. Hudson; Σουσακιμος Susacimos in Var. Lect. ex Cod. Vat. adeoque SISACUS & SESACUS à Latinis scriptoribus frequentissimè nuncupatus, debellato Roboamo, captis Jerosolymis, temploque spoliato, ultro per Assyrios, ac Persas ad Indiam, & Scythiam occupandam deinde irrupit. Fuerint, per me licet, Colchi Scythæ Ægyptiorum coloni, vel ante Argonautarum tempora, quod visum est Bocharto toto cap. 31, lib. iv. PHALEG. Præsertim quum eo ab Sesostri primo ante bellum Trojanum deduci fortè potuerint. Fuerint, dum ita placeat, & Scythæ cæteri in sacris Ægyptiorum instructi ab exercitu Rameses, qui jam annos ante Sesostrim nostrum circiter centum Libya, Æthiopia, Medis, Persis, Bactris, ac Scythis potitus dicitur: vix tamen est, cur dubitem multo majora non accepisse Scythas ab hoc Sesostri secundo de GENICIS Mercurii, deque toto Deorum cultu quemadmodum ab Ægyptiis frequentabatur. Nam & tabulas peragrati terrarum orbis admirabili arte compo-

Jeſus. He was born of a virgin, waſhed with the dew of heaven. The whole world ſhines with unuſual ſplendor at his birth *: the earth trembles; choſen

ſitas, Seſoſtris, quod refert Euſtathius apud Bochartum, ουκ Αιγυπτιοις μονον αλλα και Σκυθαις εις Θαυμα μεταδοναι ηξιωσεν, non ſolum Ægyptiis, ſed etiam Scythis impertiri dignatus eſt. Alphab. Tibet. p. 37, 38.

Caſaubon. in Athen. p. 909. Strabo, p. 512. Euſtath. Iliad. ρ. p. 1131. verſ. 49. Joh. Vorſtii Exercit. de voce SESAC, Faſcic. 3° Crenii. Sir Iſaac Newton's Chronology.

* Vix natus——Terra ſexies tota contremeſcit, & nutat. Æther & quicquid in hâc rerum univerſitate luce coruſcat.——De cœlo tepidus imber corpus infantis abluit:——Accedunt LAHÆ EX CADEM, natum adorant, eique inter muſica carmina ſelecta, & odoroſa munera ferunt.——Vates ad unum omnes mira de eo futura prædicant. Senex eremita idemque Propheta TRAN-SRON-CENBÒ è longinquâ ſolitudine, cognito pueri adventu, eò repentè advolat; infantem ulnis complectitur, tenerrimè ſtringit, & profuſis lachrymis prædicit Patri religioſæ, & contemplatricis vitæ genus, quod erat in deſerto acturus ——. Ab utero Matris rerum omnium cognitione præditus, nullum ſcientiarum genus fuit quod ignorarit.——Deſertum petit: contemplationi inhæret. 33, 34. hymns

hymns are ſung; the infant is adored and gifts are offered unto him. He is preſented in the Temple, and is again worſhipped. They who are inſpired foretell many miracles to be performed by him; and the moſt antient prophet, taking him in his arms, embraces him with tenderneſs, and tears flowing, ſpeaks of the wonders he is to perform, the divine truths he is to unfold, and, particularly, of what was to happen to him in the deſert.—— From his mother's womb he is indowed with the knowlege of all things, ſelf-taught, aſtoniſhing the moſt learned. ——He is led into the wilderneſs, where he continues a long time, praying and faſting.——Again * he returns to the wilderneſs

* Paullo poſt priori dimiſſo in deſerti ſuperioris ſeceſſum ſeſe iterum recipit; ibique viridi herbarum ſtrato aliquandiu incumbens, novoque inhærens contemplationis generi, ſola meditatur FRATERNI AMORIS, & PATIENTIÆ officia, quæ maximè in ærumnis, & cruciatibus pro communi omnium ſalute perferendis

wilderneſs and meditates ſolely upon the duties of brotherly love, and patience in enduring all things for the ſalva-

dis conſiſtunt. Stupet tantæ contemplationis altitudinem ſpectator Satanas, atque uti erat multo dæmonum ſatellitio ſtipatus bellum in eum movet acerrimum. Sed victus triumphatuſque, ecquid ſit, XACAM rogat, quod tantis impetitus jaculis, nil damni retulerit, & quaſi lapis perſtiterit in meditando immobilis. XACA ad hæc, ne mireris, inquit, jam ſanctus evaſi, nec fiet deinceps, ut in me quicquam habeas poteſtatis: & quoniam adeptæ ſanctitatis indicia intueri curioſius aves, ſingula tu cerne ſigna, quæ toto corpore impreſſa in me ſplendidiſſimè fulgent.

Poſt tam illuſtris victoriæ ac triumphi diem jacentem, confractamque legem erigere & inſtaurare cœpit. Diſcipulos elegit, nova eis præcepta dedit, regulam aſceticæ vitæ præſcripſit, peccatorum remedia inſtituit, & alienæ ſalutis deſiderio unicè flagrans omne viventium genus à viâ perditionis retrahere enixè ſtudebat.

Quæ vero in infidelium animis ad religionis ſuæ cultum revocandis peregit & numero & magnitudine infinita ſunt & incredibilia— Legem cunctis per orbem terrarum nationibus prædicabat tantâque doctrinæ vi & miraculo-

rum

ſalvation of the world.——The adverſary of mankind, the evil one, is aſtoniſhed at the greatneſs of this contemplation, and, ſurrounded by his infernal agents, aſſails him. Xaca is victorious! and Satan aſks him how he could reſiſt his darts, and remain fixed in meditation, unmoveable as a rock. Behold the bright marks of heaven upon me, and know that you have not any power to hurt me.——Upon which the evil one with his followers leave him. After this triumph, he * choſe diſciples, gave them new laws, provided

rum ſtrepitu Provincias & Regna commovit, ut ad illius ſequenda veſtigia integræ urbes ac populi alacres convolarent.

Lege ſic reſtitutâ, moritur: terra valido tremore concuſſa vacillat, & tenebræ per univerſum cœli ambitum denſo volumine fuſæ atram noctem adducunt. Xaca vitâ functo, res omnes ab eo geſtas Diſcipuli literis commendarunt. Præfat. Alphab. Tibet. p. xvii, xviii.

* Diſcipulos inſtituit: victiſque dæmonibus, in apertum prodit, prædicat, errantes in viam

provided the proper remedies against ſin; actuated by an ardent deſire to redeem the world, he uſed his utmoſt endeavors to turn men from the way that leads to deſtruction. And infinite and moſt marvellous were the works he performed upon the minds of unbelieving men to convert them to his religion. His doctrine is preached to all the nations of the world, and ſupported by miracles is univerſally embraced.——The law reſtored, he dies: the earth then ſhakes with dreadful concuſſions, and thick darkneſs ob-

viam ſalutis ducit, legem condit: innumeras gentes ad ſui ſequelam trahit: integras nationes convertit: perluſtratis in orbem populis, atque provinciis religionis ſuæ myſteria aperit, perſuadet, inſinuat. Miracula, bone Deus! ecquæ miracula patrat.—E vitâ demum ingnis nebulo migrat octuagenario major tremente terrâ, & horrificis tenebris tota circumfuſa natura. Moriens nihil ſcripto traditum ſuis ſucceſſoribus reliquit: ſed quæ ille geſſerat, atque docuerat—diſcipuli exararunt. Alphab. Tibet. p. 34.

ſcures

ſcures the ſky.——Xaca dead, his diſciples commit to writing all the actions of their maſter.

If any difficulty ariſes in the mind from aſcribing the actions of Chriſt to Xaca, from the change of names only, aſſigning to a more remote object of worſhip the deeds and doctrines of the Savior, when newly introduced amongſt them, allowing all the weight that can be given to ſuch an obſervation, as I ſhould chuſe to call it rather than objection; we ſhall find that theſe Eaſtern people are not abſolutely ſtrangers to the name of Chriſt and other perſons and people recorded in the Goſpels.——They ſpeak of Chriſt, whom they expreſly call Kriſnu *, as of one whoſe concep-

* Eſt KRISNU—nomen ipſum corruptum CHRISTI Servatoris. Nomini mirè reſpondent geſta ab impoſtoribus ſceleſtiſſimis impiè verſutèque fœdata. Hoc certè in loco ſub Indicæ fabulæ velamento Manichæa impietas veram ac realem CRUCIFIXIONEM Chriſti Domini è medio tollere, & ad blaſphema commenta

conception was miraculous and divine, born under the ſign or conſtellation of the Virgin in the kingdom of Agiodia or Judæa; of whom it was foretold by (Aggr) an angel--He ſhall ſave his nation Judah of the race of the ſhepherds, he ſhall reſtore life to the good: he

menta immani profanatione trahere ſtuduit. Inducitur GIASODA mater ſimulata KRISNU ſeu KRISCHTNOU.—DEVOKI vera illius mater, aliàs noverca.—GIASODA peperit MAGNAM MATREM BAVANI eâdem prorſus horâ, quâ DEVOKI in lucem edidit KHRISNU,—ſub ſidere Virginis in regno AGIODIA, aliàs AVOD nuncupato—quod tamen nonniſi poſt CHRISTI JESU tempora ita cognitum, vocatumque eſt ex depravato nomine regni JUDA.—Non minus lucet depravatio nominis JUDÆ in voce GIODU, aut GIADU, & GIADUBANSI. Nam ex eorum genere KHRISNU ortum narrant. Quodque GIODU PASTORUM ſtirpem interpretentur, adeo nihil conjecturam noſtram infirmat, ut eam magis magiſque confirmet. Audi quid oraculum ſpondeat de ſpe futurâ toti proſapiæ KHRISNU. Riki AGGR, quod eſt mutato R in L, Αγγελος AGGEL, adeoque angelus in domo NAND—IPSE SALVABIT GENTEM SUAM GIODA NEMPE PASTORUM: VITAM

he ſhall ſlay the giants. All the world ſhall acknowlege him and invoke his name. This is a divine prophecy: doubt not: it ſhall be.——Sridoroh or Herod, feigning a deſire to ſee the in-

VITAM DABIT BONIS: INTERFICIET GIGANTES: RELINQUET GOKUL ET MADIAPUR: AGNOSCETUR AB UNIVERSO TERRARUM ORBE, ET NOMEN EJUS INVOCABUNT OMNES. DIVINUM EST VATICINIUM: NEC DUBITA, NAND: SIC ERIT.——Idem dicito de GIUDISTIRA,—deque aliis id genus vocibus, quæ inter geſta KHRISNU paſſim occurrunt, quæque ex apocryphis libris de rebus CHRISTI JESU depromptæ novam apud priſcos S. S. Religionis noſtræ perverſores corruptionem ſubivere. Hoc idem explicatiùs etiam demonſtrant, quæ ibi narrantur de perſecutione in KHRISNU excitata à gigante KANS, de Bramhane SRIDOROH, quaſi SRI & inverſo ordine HOROD, deſignante HERODEM, qui ſimulato deſiderio videndi KHRISNU in cunis jacentem eum occidere tentavit: de cæde INFANTIUM, qui biennium attingerent: de anu curvâ ad priſtinam membrorum rectitudinem reſtitutâ: de mortuis ad vitam revocatis: de cæteris denique Chriſti Domini factis dictiſque diabolicâ impietate depravatis.— Alphab. Tibet. vol. i. p. 253—256.

fant,

ſant, commands the ſlaughter of the innocents. This Kriſnu of the Indians performed many miracles exactly the ſame with thoſe recorded of Jeſus, healing the paralytic and raiſing men from the dead.

The transfiguration upon mount Thabor * is related in their hiſtories, and the Apoſtle John, in particular, is ſaid to have been one of thoſe who

* KHRISNU—una cum Argiun in DAORICA (hoc eſt in THABORICA) Thaboris montis regionem, ubi vetuſtiſſimi Eccleſiæ ſcriptores transfigurationem Domini accidiſſe tradunt, delabitur.

An non planè intelligimus, quam fœdè corruperint evangelicam hiſtoriam de Jeſu à militibus, turbiſque Judaicis CUM GLADIIS ET FUSTIBUS capto, de amputatâ auriculâ ſervi, de commotione factâ in horto GETHSEMANI, de eo denique quod ſcriptum eſt: ET RELICTO EO OMNES FUGERUNT? Matrem in cruce pendens commendavit Chriſtus diſcipulo ſuo Johanni: CHRISNA commendat τῳ ARGIUN ſponſas ſuas.—Antequam ad vitæ finem accedat KHRISNU amplectitur GIUDISTIRA. Alphab. Tibet. p. 257—259.

were then present.—Krisnu before his death sups with his disciples, and they are washed: after this near Gethsemani a tumult arises; he is embraced by Judas, whom they call Giudistira: and he recommends the women to the care of Argiun or John.

Xacà (Sefac) Bisnu, the Chinese Fo *, and

* Religio rò seu BUTTÆ quanquam in Indiis, in Tibeto, in Sinâ anno circiter CHRISTI LX. citò propagata fuisset. Alphabet. Tibet. vol. i. p. 398.

Mons. des Guisnes treating of the religion of the Chinese Fo says,—On le nomme encore Fo-to, Phutta, Budda, Butta, ou Boudha—Ceux qui jetteront les yeux dessus (la loi de Fo, la religion des Samanéens) n'y trouveront qu'un Christianisme tel que les héréfiarques Chrétiens du premier siécle l'enseignoient, apres y avoir mêlé les idées de Pythagore sur la Métempsychose, & quelques autres principes puisés dans l'Inde. Ce livre même pourroit être du nombre de ces faux evangiles qui couroient alors; tous les préceptes que Fo donne, à l'exception de quelques idées particulieres, semblent tirés de l'Evangile; je suis d'autant plus porté à soutenir ce sentiment que dans l'histoire Chinois

Jesus-

and Kris or Kriſtnu is Christ; who is crucified in every mind; the firſt man; the

Jeſus-Chriſt eſt appellé Fo——Je l'ai prouvé dans une diſſertation particuliere que j'ai lue à l'académie. Les Chinois en parlant des Romains du bas empire, diſent que les empereurs de ces peuples alloient dans des temples de Fo, & que ſur les monnoyes on gravoit la figure de Fo.—Cette religion Indienne eſt encore célébre parmi les Kalkas, les Eleuthes & les autres Mogols. Fo porte en Tartarie le nome de LA, & ſes pretres LAMAS. Il y en a parmi eux un principal que l'on appelle le DALAI-lama, ou le grand lama, on le regarde comme Fo vivant & comme immortel. Hiſtoire des Huns, tom. ii. p. 223—233, 234. 239, 240. 392, 393.

Vers l'an 405 le roi de Sſe-tſu envoya des ambaſſadeurs à ce prince (Gan-hoam-ti) & lui fit préſent d'une ſtatue de Fo ornée de diamans——On y ſuit la loi des Brahmes, & l'on y adore Fo. Ce pays ne peut être que Ceylan, autrement Ceylandib, d'où l'on a fait Serendib. Hiſt. des Huns, tom. i. p. 39.

TING-TIEN-HOAM. Sous ſon regne la doctrine de Fo eſt introduite au Japon, c'eſt-à-dire, l'an 552. Hiſt. des Huns, p. 150.

Ces peuples Yue-chi, établis dans la Bactriane & le long du Gihon, ont auſſi porté

the firſt offspring, only ſon, lawgiver, deliverer, ſavior †.

The

dans la ſuite le nom de Jeta ou Yetan, c'eſt-à-dire de Getes; au moins ſelon les hiſtoriens Chinois les Getes ſont des Hordes, des Yue-chi & des Kaotche autres peuples Tartares. Ils venoient comme nous l'avons dit du pays des Ouſiun à l'occident de l'Yrtiſch & des Monts Altai. Ils s'étoient établis au midi du Gihon, ils avoient preſque les mêmes mœurs que les Turcs. Leur religion étoit celle de FO ou de BOUDHA que pluſieurs de nos ecrivains ont cru être le même que le Wodin des peuples du Nord; ſentiment qui paroît recevoir quelque appui de ce que nous venons de dire de la migrations des Getes, & peut-être eſt-ce par le canal de ces peuples que ce Wodin a été connu dans le Nord; car on s'accorde aſſez à le faire venir de l'Orient. Tom. ii. p. 42.

Pour ce qui eſt de l'ancien Chriſtianiſme connu & préché dans le roïaume de la Chine, il me ſemble qu'il y auroit de la temerité à le nier. Marc Paul en fait mention, & les premiers miſſionaires des Jéſuites en ont trouvé quelques veſtiges. D'ailleurs les livres eccleſiaſtiques des Malabares, & leurs anciennes ecritures faiſant mention de l'evêque qu'on y envoioit autrefois de Babylone, il ſemble qu'il

n'y

The many croſſes erected by the Indians of Nepal ſeem originally to have been in commemoration of the crucifixion of our Lord, though applied by them at this day to demons ‡. Theſe Indians of Nepal erect crucifixes with nails through the hands and feet: and the grand Lama celebrates a ſacrifice with bread, and what he is permitted to drink, wine being forbidden, of which he takes a ſmall portion him-

n'y a point de lieu d'en douter. Hiſtoire du Chriſtianiſme des Indes, p. 42.

† Jeſus patibilis, in omni mundo, & in omni animâ crucifixus, anima univerſalis, primus homo, animæ ſalus, legiſlator, ſalvator, liberator.——Νως, prima ſoboles, filius unicus —— Μονογενης — filius unigenitus HOPAME, patris infiniti ſplendoris. Alphab. Tibet. p. 365.

‡ La crucifixion des démons eſt une expreſſion figurée, imitée peut-être de la crucifixion du Seigneur. Beauſobre, livre v. ch. 8. p. 286.

Hæ namque gentes (Indi & Budiſtæ) præſertim in urbe NEPAL—erigunt ubique locorum CRUCES amictas ABROTONO. Alphab. Tibet. p. 203.

ſelf, and diſtributes the reſt to the Lamas who aſſiſt at that ceremony *.

Hence

* On voit dans les mois de Juillet & d'Août du Mercure Galant de l'an 1718, la relation d'un miſſionaire qui a fait un long ſejour dans le roïaume de Boutan, voiſin de ceux de Tibet & de Tangut, où les peuples ſuivent une religion qu'ils avouent avoir reçue des Indes depuis plus de mille ans. Il eſt vrai qu'a juger d'eux par la deſcription qu'en a faite le Jeſuite Antoine d'Andrade qui a vêcu dans le roiaume du grand Tibet depuis l'an 1624, juſqu'en 1626, & au delà, on peut ſoupçonner que le Chriſtianiſme a été autrefois connu de ces peuples, qui, faute d'avoir eu une connoiſſance exacte de l'Ecriture Sainte, l'ont mêlé dans la ſuite du tems avec le Paganiſme des Indiens. Ils diſent que Dieu eſt un en trois perſonnes, dont la premiére s'appelle LAMA CONIOC, la ſeconde CHO CONIOC, ce qui ſignifie, LE GRAND LIVRE, la troiſiéme SANGUYA CONIOC, c'eſt-à-dire LA VISION ET L'AMOUR DE LA GLOIRE. La ſeconde perſonne eſt l'auteur & le livre même de leur loi. Ils conviennent qu'il a repandu ſon ſang pour le ſalut du genre humain, aiant été percé de clouds par tout ſon corps. Quoiqu'ils ne diſent pas qu'il a ſouffert le ſupplice de la croix, on en trouve

pourtant

Hence it is evident that theſe people and nations, Perſians, Indians, Tartars and Chineſe, have ſome knowlege of Chriſt, his hiſtory, doctrines, and inſtitutions: and, therefore, that Chriſtianity is more univerſal than many have imagined it to be *.

pourtant la figure dans leur livres. Leur grand Lama célebre une eſpéce de ſacrifice avec du pain & du vin, dont il prend une petite quantité, & diſtribuë le reſte au Lamas préſens à cette cérémonie. Il eſt le ſeul qui la puiſſe célébrer. Hiſtoire du Chriſtian. des Indes, p. 513, 514.

Sacrificii Tibetanorum materiis & ritus. Alphab. Tibet. p. 212.

* Le patriarche Neſtorien de Moſul a eu ſous ſa dependance une des plus nombreuſes égliſes du monde. Il avoit ſous ſa juriſdiction tout le ſeptentrion de l'Aſie, les anciennes egliſes de la Chine, celles de Ceylan, du Malabar & des autres païs Chretiens des Indes, ſans compter les egliſes de Perſe, de Zocotora, de Chaldée, de Syrie, d'Arabie, & peut-être de pluſieurs autres provinces qui nous ſont inconnues. Recherches ſur la Rel. Chretienne dans les Indes, p. 267. Voiez Morin. de ſacris Ordinationibus, p. 433, &c.

Upon the whole; the amazing progreſs Chriſtianity made in the world, when firſt promulged, is a very good argument in its favor *. It was not propa-

* The return of the converted Ethiopian into his own country would certainly produce the converſion of others to Chriſtianity: Jerom calls him an apoſtle ſent to the Ethiopians. Comment on Iſai. liii. The eccleſiaſtical hiſtorians affirm that the apoſtles Bartholomew, Matthew, and Matthias preached the Goſpel in that country. St. Peter in his firſt Epiſtle addreſſed to the elect ſtrangers throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia, chap. i. 1. aſſures them that the church at BABYLON elected together with them ſaluted them, chap. v. 13. Andrew preached the Goſpel in Scythia, Thrace, Macedonia, Theſſaly, Achaia, and Epirus: St. Thomas in Parthia and India, amongſt the Brachmans and in the iſland of Ceylon.

The two churches of Ethiopia and Malabar deny the Pope's ſupremacy, and hold the Scriptures to be the perfect rule of faith; they condemn graven images, deny purgatory and tranſubſtantiation, the neceſſity of auricular confeſſion and extreme unction, and other

propagated by the ſword nor by tumult; not inforced by the arts of vain philo-

other ſuperſtitious innovations of popery. See Tracts by Dr. Geddes, which ſhould be read by every Proteſtant.

The Catholic, as he is falſly called, and the infidel unite in many particulars, and the buſineſs of the former is often carried on by the latter. If Chriſtianity is not univerſal it cannot be true—if you are not a catholic, you cannot be ſaved.—The catholic requires infallibility as an eſſential qualification in the guide which is to lead to religion and happineſs. The infidel aſſumes and applauds the ſame principle, and fondly inveſts himſelf with ſuch extenſive and ſagacious powers of reaſon, as ſhall exempt him from a poſſibility of error in matters of religion, and render the aids of revelation altogether needleſs and impertinent.

A ſervile ſubmiſſion to the uſurped domination of the popiſh hierarchy will eaſily atone for the vices of a criminal indulgence of the ſenſual appetites; while the infidel imagines himſelf undeſerving reproach though abandoned to the lawleſs proſecution of ſuch pleaſures as infatuate the mind, debaſe its dignity, and abſolutely diſqualify it for rational and immortal happineſs.

The

philoſophy or the enticing words of man's wiſdom. It derived all its force and

The catholic exhibits ſuch a deſcription of the moral character of God as is abſolutely repugnant to the eſſential perfections of real divinity: the infidel aſcribes to the God he hath adopted ſuch uncontrolable energy of natural properties and powers as are evidently deſtructive of the amiable qualities of benevolence and goodneſs. His deity is diveſted of all the attractives of love, and clothed with all the attendants of amazement and horror—PAR NOBILE FRATRUM.

Theſe ſentiments concerning the intimate and inſeparable connexion of popery and infidelity and their mutual and reciprocal ſupport and influence, Biſhop BURNET hath repreſented with great propriety and force in his account of Archbiſhop TILLOTSON: "He ſaw, ſays he, with deep regret, the fatal corruption of this age, while the hypocriſies and extravagances of former times and the liberties and looſneſs of the preſent, diſpoſed many to atheiſm and impiety. He, therefore, went far into this matter; and as he had conſidered all the antient and modern apologies for the Chriſtian religion with an exactneſs that became the importance of the ſubject, ſo he ſet the WHOLE STRENGTH of his

and evidence from the power of God exerted in the performance of miracles, from

his thoughts and ſtudies to withſtand the progreſs that this was making. In order to that he laboured particularly to bring every thing out of the cleareſt principles, and to make all people feel the reaſonableneſs of the TRUTHS as well as of the PRECEPTS of the Chriſtian religion. When he ſaw that popery was at the ROOT of this, and that the deſign ſeemed to be laid to make us firſt ATHEISTS, that we might be the more eaſily made PAPISTS; and that many did not ſtick to own that we could have no certainty for the Chriſtian faith, unleſs we believed the infallibility of the church, this gave him a deep and juſt indignation: it was ſuch a betraying the cauſe of God, rather than not to gain their own, that in this the foundation was laid of his great zeal againſt popery. This drew his ſtudies for ſome years much that way: he looked on the whole complex of popery as ſuch a corruption of the whole deſign of Chriſtianity, that he thought it was incumbent on him to ſet himſelf againſt it with the zeal and courage which became that cauſe, and was neceſſary for thoſe times. He thought the idolatry and ſuperſtition of the church of Rome did ener-

vate

from the veracity of God in accomplishing the antient prophecies; from the

vate true piety and morality; and that their cruelty was such a contradiction to the meekness of Christ and to that love and charity which he made the character and distinction of his disciples and followers, that he resolved to sacrifice every thing, except a good conscience, in a cause for which he had resolved, if it should come to extremities, to become a sacrifice himself." Bp. Burnet's Funeral Sermon for Abp. Tillotson, 1694, 4to, p. 15, 16.

The Bishop mentioning his acquaintance with the protestants in France, gives us this remarkable assurance—" The method that carried over the men of the finest parts among them to popery was this: they brought themselves to DOUBT of the WHOLE Christian religion. When that was done, it seemed a mere indifferent thing of what side or form they continued outwardly." Bp. Burnet's History of his own Times, first edit. folio, p. 567.

Eusebius represents the rapid and extensive spread of the Gospel in the following figurative but most expressive language, when he shews how the Christian religion was dispersed throughout the world. Eccles. Hist. lib. ii. c. 3. Οὕτω

the voice of truth and reason; the blameleſs lives and heroic martyrdom of its profeſſors; its own ſuperior

Ουτω δητα θρανιῳ δυναμει και συνεργια, αθροως οια τις ηλιυ βολη, την συμπασαν οικυμενην ὁ σωτηριος κατηυγαζε λογος, αυτικα ταις θειαις επομενως γραφαις, επι πασαν φερηι την γην ὁ φθογγος των θεοπνευστων ευαγγελιστων αυτυ και αποστολων και εις τα περαλα της οικυμενης τα ῥηματα αυτων. και δητα ανα πασας πολεις τε και κωμας, πληθυυσης ἀλωνος δικην, μυριανδροι και παμπληθεις ανθρωπων εκκλησιαι συνεστησαν. οἱτε εκ προγονων διαδοχης και της ανεκαθεν πλανης, παλαια νοσῳ δεισιδαιμονιας ειδωλων τας ψυχας πεπεδημενοι, προς της τυ χριστυ δυναμεως δια των φοιτητων αυτυ διδασκαλιας τε ὁμυ και παραδοξοποιας, ὡσπερ δεινων δεσποτων απηλλαγμενοι, ειρμων τε χαλεπωταλων λυσιν ευραμενοι, πασης μεν δαιμονιης κατεπτυον πολυθειας. ἑνα δε μονον ειναι θεον ὡμολογυν την των συμπαντων δημιυργον. τυτον τε αυτον θεσμοις αληθοις ευσεβιας δι' ενθευ και σωφρονος θρησκειας της ὑπο τυ σωτηρος ἡμων τῳ των ανθρωπων βιῳ κατασπαρεισης εγεραιρον.

"Moſt aſſuredly through divine power and energy, inſtantaneouſly as a ray from the ſun, the word of ſalvation illumined the whole earth, according to the Scriptures—the ſound of the inſpired Evangeliſts and Apoſtles

perior excellence, and the suitableness of it to the exigencies of mankind. It recommended itself to every good and honest

Apostles went out into all the earth, and their words unto the end of the world.—— And the church as a granary in time of harvest was filled with the multitude in every city and town. And they whose souls were insnared by the antient error of superstitious idols, as received from their ancestors and practised in old times, were now released by the power of Christ, which was made known by the instruction of his disciples and the miracles they performed, being freed from the dread of tyrants, delivered from most oppressive slavery, they confessed one only God, the Creator of all things, and they worshipped him, the very God with rites of true piety, a holy and reasonable service, as taught mankind by our Savior."——

When we consider the number and characters of the Apostles; how few! how unqualified by education for the conversion of the world! When we know that some few fishermen and others of the lower class, undertook and succeeded in the establishing a new religion in the world, we cannot deny them to have had the gift of tongues and the power of working miracles. It is credulity unworthy

honeſt and impartial man, by its own intrinſic worth, and was accepted with gratitude as a gift from heaven, the profeſſors unworthy the moſt ſuperſtitious to believe that ſuch men as the Apoſtles were, without thoſe extraordinary powers which the Jews and Pagans, and more particularly ſuch an artful impoſtor as Simon Magus, confeſſed them to have had, ſhould in a ſhort time propagate Chriſtianity throughout the world. What have other men of ſuperior talents and education been able to perform without miracles or force? It was the maxim of St. Francis Xavier, that miſſionaries without muſquets do never make converts to any purpoſe: Mientras no eſtuvieron debaxo del moſquete, no avia de ver Chriſtiano de provecho. Ravenette.

We have a more particular account by Coſmas Indicopleuſtes, an author who lived in the middle of the ſixth century, publiſhed by Montfaucon in his Nova Collectio Patrum, the loſs of whoſe other works, ſays that learned and laborious Benedictine, is to be lamented with tears.

Διωκομενοι γαρ ποτε παντι οἱ χριϛιανοι ἐξ Ελληνων και Ιυδαιων, νενικηκασι και τους διωκοντας ϛι ἑαυτους ἐδειξαν. ὁμοιως και την ἐκκλησιαν ποτε μη καλαβαλλομενην, αλλα πλημυρουμενην, και

professors of it shewing the power of God to be with them by the great acts they were enabled to perform for the relief

και ὁμοιως πασαν την γην της διδασκαλιας τυ δεσποτυ χριςυ πληρωθεισαν, και ετι πληρυμενην, και το ευαγγελιον κηρυτλομενον εν ὁλῳ τῳ κοσμῳ· ὁπερ εν πλειοσι τοποις παρων, ιδων, και μεμαθηκως απαγγελλω ὡς επι της αληθειας.

Εν τῃ Ταπροβανῃ νησῳ εν τῃ εσωτερᾳ Ινδιᾳ, ενθα το Ινδικον Πελαγος ες̣ι, και εκκλησια χριςιανων ες̣ιν εκει και κληρικοι και μιςοι, εκ οιδα δε ει και περαντερω· ὁμοιως και εις την λεγομενην Μαλε, ενθα το πεπερι γινεται· και εν τῃ καλλιανᾳ δε τῃ καλυμενῃ, και επισκοπος ες̣ιν απο Περσιδος χειροτονυμενος. ὁμοιως και εν τῃ νησῳ τῃ καλυμενῃ Διοσκοριδυ καλα το αυτο Ινδικον πελαγος, ενθα και οι παροικυντες ελληνιςι λαλυσι, παροικοι των Πτολεμαιων των μετα Αλεξανδρον τον Μακεδονα ὑπαρχοντων, και κληρικοι εισιν εκ Περσιδος χειροτονυμενοι και πεμπομενοι εν τοις αυτοθι, και χριςιανων πληθος· ἡν νησον παρεπλευσαμεν, ου κατηλθον δι εν αυτῃ· συνετυχον δε ανδρασι των εκει ελληνιςι λαλυσιν, ελθυσιν εν τῃ Αιθιοπιᾳ. ὁμοιως δι και επι Βακτροις, και Ουννοις και Περσαις, και λοιποις Ινδοις, και Περσαμενιδες, και Μηδοις, και Ελαμιταις, και πασῃ τῃ χωρᾳ Περσιδος και εκκλησιαι απειροι και επισκοποι, και χριςιανοι λαοι πολλοι, και μαρτυρες πολλοι, και μοναζοντες ησυχαζαι. ὁμοιως δε

relief and converſion of men: for the miracles of Chriſt and his apoſtles were inſtances of mercy as well as of power. But

δε και επι την Αιθιοπιαν, Αξωμην τε και πασαν την περιχωρον· Αραβας τε τους Ευδαιμονας τους νυν καλουμενους Ομηριτας, πασαν Αραβιαν και Παλαιστινην, φοινικην τε και πασαν Συριαν και Αντιοχειαν μεχρι Μεσοποταμιας, Νωβατας τε και Γαραμαντας, Αιγυπτον και Λιβυην και Πενταπολιν, Αφρικην και Μαυριτανιαν ἑως Γαδειρων, τα προς νοτον πανταχου εκκλησιαι χριστιανων εισι, και επισκοποι, μαρτυρες, μοναζοντες ηυχαι και διαπαντος, ὁπη εστι κηρυττομενον το ευαγγελιον του Χριστου. ὁμοιως παλιν Κιλικιαν, Ασιαν, Καππαδοκιαν, Λαζικην, και Ποντον, και τα ὑπερβορεια μερη Σκυθων, Γερμανων, Ερυθλων, Βυλγαρων, Ελλαδικων τε και Ιλλυριων, Δαλματων, Γοτθων, Ισπανων, Ρωμαιων, Φραγγων, και λοιπων εθνων μεχρι των Γαδειρων του Ωκεανου και τα βορειον μερος, πιστευοντων και καταγγελλοντων το ευαγγελιον του Χριστου και την αναστασιν την εκ νεκρων ὁμολογουντων. και πληρουμενας ὁρωμεν τας προφητειας εις πανα τον κοσμον.

"The Chriſtians having been at firſt ſeverely perſecuted by Greeks and Jews, conquered and converted thoſe who perſecuted them; thus the church is not overthrown but multiplied; ſo that the whole earth is filled with the doctrine of the Lord Chriſt,

But it does not follow that Chriſtianity cannot be true unleſs univerſally known to all men at the ſame time. It is ſufficient that ſalvation is univerſal, and that all may be ſaved, that the remedy is

and yet increaſes; and the Goſpel is preached throughout the whole world; which in many places, when preſent, I have ſeen, and having learned, I therefore declare the truth.

In the iſland of Taprobane (Ceylon) in the interior India, ſurrounded by the Indian ſea, is a church of Chriſtians, having the clergy and faithful; if farther I know not. In like manner the country called Male (Malebar) where the pepper grows, and in Kalliana (Calecut) is a biſhop, who is conſecrated in Perſia. Alſo in the iſland called Dioſcorides (Zocotora) ſituate in the Indian ſea, whoſe inhabitants ſpeak Greek, coloniſts from the Ptolemys, ſucceſſors to Alexander the Great, are clergy ordained in Perſia, and ſent from thence to this iſland, in which are a multitude of Chriſtians. I ſailed to this iſland but did not go on ſhore; I ſpoke however with ſome of the inhabitants who could talk Greek, and who came to Æthiopia. Alſo among the Bactrians, Hunns, Perſians, and other Indians, Pers-Armenians, Medes, Elamites,

is as general as the diſeaſe, "For ſince by man came death, by man came alſo the reſurrection of the dead: for as in Adam all die, even ſo in Chriſt ſhall all be made alive *." Chriſt is to

Elamites, throughout all the region of Perſia, are churches innumerable and biſhops, and Chriſtian people in great abundance and monks and quietiſts, and many martyrs. Likewiſe in Æthiopia, in Axomi, and in all that country. Amongſt the inhabitants of Arabia felix, now called the Homeritæ, throughout all Arabia, Paleſtine, Phœnicia and all Syria, and Antiochia to Meſopotamia, amongſt the Nobatæ and Garamantæ, in Ægypt, Libya, Pentapolis, Africa and Mauritania as far as Gades to the South are Chriſtian churches every where, and biſhops, martyrs, monks, quietiſts, where the Goſpel of Chriſt is preached. Again alſo in Cilicia, Aſia, Cappadocia, Lazica, Pontus, and the northern parts of Scythia, amongſt the Hyrcani, Heruli, Bulgarians, Helladici, Illyrians, Dalmatians, Goths, Spaniards, Romans, Franks, and other natioes as far as Gades in the ſouth ſea, all believing and preaching the Goſpel of Chriſt, and confeſſing the reſurrection from the dead. And thus we ſee the prophecies accompliſhed in the whole world."

* 1 COR. XV. 21, 22.

judge all men, and they who have not had the means of knowing him, may nevertheleſs be ſaved by him.——If Chriſtianity is not abſolutely univerſal, neither is all knowlege of Chriſt confined to a few people or a ſmall part of the globe, but is ſo diſtributed, however corrupted and diſguiſed at preſent, that whenever the conteſt ſhall ariſe between Chriſt and Mahomet; which, from the political ſtate of the world as well as from prophecy, is to be expected; when the falſe prophet ſhall be deſtroyed, the cauſe of Chriſt will then become the cauſe of the whole world.——" But if our Goſpel (to uſe the words of St. Paul *) be hid, it is hid to them that are loſt; in whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them."——

* 2 COR. iv. 3.

" Repent

"* Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord, and he ſhall ſend Jeſus Chriſt, which before was preached unto you: whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets ſince the world began."

There is a ſeaſon haſtening on when the kingdom of Chriſt ſhall be inlarged to the moſt unlimited extent; when the earth ſhall be full of the knowlege of the Lord---" † when the kingdoms of this world ſhall become the kingdoms of the Lord and of his Chriſt;" when the fullneſs of the Jews and Gentiles ſhall be united, and all fleſh ſhall ſee and gratefully acknowlege the ſalvation of God.——Let all Chriſtians, therefore, devoutly pray--" ‡ That the

* ACTS iii. 19--21. † REV. xi. 15.
‡ 2 THES. iii. 1.

word

word of the Lord may have free courſe and be glorified."——That all obſtructions from ignorance and error, from prejudice and partiality, from idolatry and ſuperſtition, from prophaneneſs and immorality, may be intirely removed——That the Goſpel of Chriſt which is deſigned to teach all men to deny ungodlineſs and worldly luſts, may be profeſſed in its original ſimplicity and purity, practiſed in ſincerity, and produce the excellent fruits of piety, righteouſneſs, and ſobriety——That thus the doctrine of God our Savior may be adorned in all things *——That the adverſaries of divine truth and wiſdom may be converted from the errors of their ways, and feel the genuine energy of thoſe principles which they have ſo induſtriouſly miſrepreſented and diſdainfully rejected——

How happy the ſeaſon when all to whom the knowlege of revelation is vouchſafed, ſhall ſtudy its evidence

* TIT. ii. 10.

with

with impartial attention, and believe its truths with grateful affection; practiſe its precepts with exemplary probity; be ambitious ſo to exhibit the luſtre and excellency of the promiſes it conveys, in the piety and goodneſs they are evidently intended to inculcate and maintain; that others ſeeing our good * works may glorify our heavenly Father, and "ſhew forth the praiſes of him who hath called us out of darkneſs into his marvellous light ‡."——

* MATT. v. 16. ‡ 1 PET. ii. 9.

FINIS.

BOOKS

WRITTEN BY THE

REVEREND Dr. SHARPE,

MASTER of the TEMPLE.

26 JY 66

AN Argument in Defence of CHRISTIANITY, taken from the Conceſſions of the moſt antient Adverſaries, Jews and Pagans, Philoſophers and Hiſtorians; in which is ſhewn the different State of Infidelity in thoſe early Times from what it now is: To which is added an Apology for ſome of the firſt Chriſtian Fathers, with ſome Remarks upon the Genuineneſs of the Four Goſpels.—Octavo; for J. Millan, 1755.

A Second Argument in Defence of CHRISTIANITY, taken from the Antient Propheſies, applied to the moſt remarkable Events in the Life and Character of JESUS CHRIST.—Octavo; for J. Newbery, 1762.

A Review of the Controverſy about the Meaning of DEMONIACS in the New Teſtament; in which are conſidered Mr. HUTCHINSON's Sermon at Oxford about the uſual Interpretation of ΔΑΙΜΟΝΕΣ, Mr. CHURCH's Reply to the Further Enquiry, Mr. TWELLS's Anſwer to the Further Enquiry, and a Tract intitled, Some Thoughts on the Miracles of Jeſus, by an impartial Hand;" to which is added an Appendix, in anſwer to Mr. SWINTON's critical Diſſertation concerning the Words ΔΑΙΜΩΝ and ΔΑΙΜΟΝΙΟΝ.—Octavo; for J. Roberts, 1738.

Books written by the Rev. Dr. Sharpe.

A Defence of the late Dr. Samuel Clarke, againſt the Reply of Sieur Lewis Philip Thummig, in Favour of Mr. Leibnitz, with that Reply in French and English; to which is added an original Letter from Mr. Leibnitz, containing miſcellaneous Obſervations on various Subjects in Divinity, Hiſtory, and Politics, with proper Remarks on the Perverſion of ſeveral Proteſtant Princes to the Popiſh Superſtition and Idolatry.—Octavo; for J. and P. Knapton, 1744.

Two Diſſertations: I. Upon the Origin, Conſtruction, Diviſion, and Relation of Languages. II. Upon the original Powers of Letters; wherein is proved from the Analogy of Alphabets, and the Proportion of Letters, that the Hebrew ought to be read without Points; to which is added, in Seven Letters, a new and eaſy Method of learning the Hebrew Language, and a new Hebrew Lexicon of all the primitive Words in Hebrew, and many derived Words in that and other Languages, with their various Significations in Hebrew and English, free from the Masoretic Points; with an alphabetical Table or Index of all the English and other Words in the Lexicon, and a proper Reference to the original Hebrew.—Second Edition enlarged.—Octavo; for J. Millan, 1751.

A Diſſertation upon the Origin and Structure of the Latin Tongue, containing a rational and compendious Method of learning Latin, taken from the Powers of the Servile Letters, the Uſes of the Greek Digamma, and the Cauſes of the Latin Tongue.—Octavo; for J. Millan, 1751.

An Introduction to Univerſal Hiſtory, with Notes hiſtorical, chronological, and critical.—Second Edit.—To which is prefixed a ſhort Syſtem of Geography, with Maps, &c.—Octavo; for A. Millar, 1758.

A Sermon preached at the Pariſh Church of St. Andrew, Holborn, on Wedneſday, May 16, 1759, before the Preſident and Governors of the City of London Lying-in Hoſpital for married Women, at Shafteſbury Houſe, in Alderſgate-ſtreet.—Printed by C. Say, for the Charity, and ſold at the Hoſpital.

The Imitation of Christ, A Sermon preached before the Vice-Preſidents, Stewards, and Truſtees of the Weſtminſter Hoſpital, or Public Infirmary, in James-ſtreet, Weſtminſter, at the Pariſh Church of St. Margaret, on their Anniverſary Meeting, April 12, 1764. Publiſhed at the Requeſt of the Stewards.—Quarto; for Dodſley, Henderſon, and Whiſton and White, 1764.

Books written by the Rev. Dr. Sharpe.

The Rise and Fall of the Holy City and Temple of Jerusalem: An Argument in Defence of Christianity. Being the Substance of a Discourse preached at the Temple Church the Eleventh Day of November 1764. Published at the Request of the Masters of the Bench.—The Second Edition, with Additions. Printed for Hawkins, Sandby, and Dodsley, 1766.

In the Press, by the same Author,

Syntagma Opusculorum Doctissimi Thomæ Hyde, S.T.P. olim separatim editorum; quæ nunc in duo volumina colliguntur. Accesserunt quædam alia ejusdem viri hactenus inedita, necnon de ejus vitâ scriptisque Προλεγομενα. Cum appendice de Lingua Sinensi, aliisque Linguis Orientalibus unà cum Tabulis æneis quamplurimis, quibus earum Characteres exhibentur.

AN APPENDIX,

CONTAINING

ADDITIONAL NOTES to p. 42, 43, 44, of a late Diſcourſe, intitled,

THE WANT OF UNIVERSALITY NO OBJECTION TO THE CHRISTIAN RELIGION,

Preached at the Temple Church, Nov. 10, 1765,

By GREGORY SHARPE, L.L.D.

MASTER OF THE TEMPLE,

Chaplain in Ordinary to his MAJESTY,

And Fellow of the Royal and Antiquarian Societies.

I.

From the celebrated Monſ. De Guignes, Interpreter of the oriental languages to the French king.

C'EST une tradition reçûe dans toute l'Inde, que le Dieu VISCHNOU a reparu dans ce monde ſous le nom de KRISCHTNOU; toutes les circonſtances qui ont accompagnés ſa naiſſance nous indiquent Jeſus Chriſt, qu'il eſt facile de reconnoître dans le nom même de KRISCHTNOU [1]. Ce Dieu, dit-on, eſt né pendant la nuit dans une grotte où il y avoit une âne. Il a été adoré dans le même temps par

[1] Abraham Roger, auteur de la vie & des mœurs des Bramines, en parlant de KRISCHTNOU ou KRISTNA, dit, Le lecteur curieux peut facilement penſer en ſoi-même ce qu'ils cachent ſous cette fable.

des anges & par des bergers. Le roi du pays qui veut le faire périr le cherche de tous côtés ; mais le père & la mère de Kriſchtnou, pour éviter la colère de ce prince, ſont obligés de ſe cacher. Ceux qui ont eu connoiſſance de cette hiſtoire n'ont pû s'empêcher d'avouer que c'étoit celle de la naiſſance de Jeſus Chriſt que les Indiens avoient ainſi défigurée. Memoires de Litterature, tom. xxvi. p. 779.

It is a received tradition throughout all India, that the God VISCHNOU hath appeared again in this world under the name KRISCHTNOU ; all the circumſtances attending his birth ſhew him to be the ſame with Jeſus Chriſt ; and this ſuſpicion is confirmed by his having the name of KRISCHTNOU [2]. This God is ſaid to have been born in the night-time in a grotto, where there was an aſs. He was adored at the ſame time by angels and by ſhepherds. The king of the country makes a ſearch for him in every place, that he might put him to death ; but the father and mother of Kriſchtnou, to avoid the rage of that prince, are obliged to hide themſelves. They who have any knowlege of this relation, muſt confeſs it to be the ſame with that of the birth of Chriſt, thus deformed by the Indians.

Le livre intitulé SU-CHE-ULTO-TCHAM-KING eſt une traduction Chinoiſe d'un livre

[2] Abraham Roger, author of the life and manners of the Bramins, ſpeaking of KRISCHTNOU or KRISTNA, ſays, The inquiſitive reader will ſoon diſcover what is hidden under this fable.

Indien

Indien que l'on attribue à FÒ, faite ſous la dynaſtie des HAN [3] par MO-TEM & TÇO-FA-LAN, Brahmes qui vinrent en ce tems à la Chine par ordre de l'Empereur, pour y établir leur religion.

La pluſpart des hiſtoriens Chinois conviennent que le culte de FÒ n'a été introduit à la Chine que du temps des Han.——Cet évenement arriva ſous le règne de MIM-TI, l'an 65 de Jeſus Chriſt. Memoires de Lit. tom. XXVI. p. 801.

The book intitled SU-CHE-ULTO-TCHAM-KING, is a tranſlation of an Indian book into Chineſe, ſuppoſed to have been written by FÒ, under the dynaſty of HAN, by MO-TEM and TÇO-FA-LAN, Brahmins who came at that time into China, by order of the emperor, for the eſtabliſhment of their religion.

The greater part of the Chineſe hiſtorians agree in this, that the worſhip of FÒ was not introduced into China before the times of Han [4].——This event happened in the reign of MIM-TI, in the year of our Lord 65.

[3] LES HAN, célebre dynaſtie impériale de la Chine, qui a commencé à régner l'an 206 avant Jeſus Chriſt. Ses empereurs ont été très-puiſſans, ont conquis une grande partie de la Tartarie & des Indes, & leurs troupes le ſont avancées juſque ſur les bords de la mer Caſpienne.

[4] HAN, a famous imperial dynaſty of China, which commenced 206 years before Jeſus Chriſt. The emperors during this period were very powerful, conquered a great part of Tartary and the Indies, and advanced their troops as far as the borders of the Caſpian ſea.

II.

From Abraham Roger, miniſter of the goſpel at Paliacatta, on the coaſt of Coromandel, who converſed for the ſpace of ten years with the Bramins.

En huitiéme lieu WISTNOU parut ſous le nom de KRISTNA——quand il eſtoit venu au monde ſous le nom de KRISTNA——il vint avec toute ſa divinité. P. 167.——Du temps que KRISTNA eſtoit enfant, il donnoit un grand contentement à ſes parens——& il fit pendant ſa vie pluſieurs miracles. P. 230.

WISTNOU appeared the eighth time under the name of KRISTNA—when he appeared in the world under the name of KRISTNA, he came with all his divinity.——During the infant ſtate of KRISTNA he gave great ſatisfaction to his parents—and he wrought during his life many miracles.

III.

From Abdallah Bedawi, a celebrated Perſian hiſtorian, who in his works hath given a brief hiſtory of China, extracted from the Chineſe annals, which part was publiſhed in Perſic and Latin, with commentaries, by A. Muller.

Hiſtoria nativitatis XECMANI BERCHAN (Xaca)—Pater ejus Zè regno KISMIR & UNGLUK erat—Hic uxorem habebat, MUJE FUCHIN dictam: eam, uti loquuntur, virginem duxerat, ſed rem cum eâ non habebat—gravida

vida facta eſt—& infans prodiit——Annos novemdecim natus in montem [5] quendam abiit, ibique quinque annos commoratus eſt, nihil comedens. Tranſegit etiam ſex annos in monte devotioni vacans. Dein prophetiam profeſſus eſt. Ac omnes regiones, Kiſmir, Ungluk, & reliquæ Indoſtanis, ut & Chataja ſectam ejus receperunt, eamque re ipſâ ſequebantur.

The hiſtory of the nativity of XECMAN BERCHAN (Xaca)—His father was of the kingdom of KISMIR and UNGLUK—He had a wife named MUJE FUCHIN: ſhe was a virgin, and he had no knowlege of her—ſhe conceives—and brings forth an infant——When nineteen years old he departs into a certain mountain [6], where he continues faſting five years. He paſſed ſix years in the mountain, giving himſelf up intirely to devotion: after which he enters upon his miſſion as a prophet. And all the regions, Kiſmir, Ungluk, and the reſt of Indoſtan, as alſo of Chataia, received his doctrine, and followed it.

[5] Alii deſertum vocant: & hoc Sian nomine.

Japones—virgine natum volunt: ideoque XACA dictus fuit, h. e. ſine origine & principio, Dan. Bartolo teſte: qui addit—per ſomnium hoc marito matris ſignificatum eſſe, ne de pudicitiâ uxoris neque de legitimâ nativitate filii dubium foveret.

[6] Others ſay a deſert: it is even called Sian.

The people of Japan ſay, he was born of a virgin; and that he was called XACA, as Dan. Bartolus aſſerts, becauſe he had no beginning. The ſame author adds, that this was communicated in a dream to the huſband, that he might have no ſuſpicion of his wife's chaſtity, or the legitimacy of his ſon.

IV.

From Andrew Muller's Deſcriptio Geographica & Hiſtorica de Chataja, pag. 57.

Religio Chatajorum nec Judaica eſt, nec Chriſtiana, nec Mohammedica, Buſbeq. 44. adeoque idololatrica, Haytho 25. Judaicæ tamen, exceptis ceremoniis, propior, Buſbeq. Sed vivunt inter hos idololatras etiam Mauri, Xav. 16. hoc eſt, Mohammedani, Ven. I. 62. & Judæi, Xav. ſed & Chriſtiani, Cadam. 13. attamen Neſtoriani, Ven. I. Ii verò ſub proprio ſunt patriarchâ, qui à patriarchâ Armeno conſtituitur, Cadam. 3. Chriſtianiſmo & principes, qui ſub magno Chamo, non pauci dediti ſunt, Vart. 8. Imò rex & ſubditi propè omnes Chriſtiani ſunt, XVI. 15. ac confitentur Deum eſſe trinum. Baptizantur veluti nos. Dependent à teſtimoniis apoſtolorum & evangeliſtarum. Quadrageſimam obſervant. Celebrant Servatoris ortum & occaſum, ſanctorumque feſta quædam, Vart. 14.

The religion of the Chataji is not Jewiſh, nor Chriſtian, nor Mohammedan (ſee Buſbequius 44.) therefore idolatrous; (ſee Haytho 25.) but neareſt to the Jewiſh, excepting the ceremonies (Buſbeq.) The Moors live with theſe idolaters (ſee Xavier 16.) i. e. Mohammedans (ſee Marc. Paul. Venet. lib. I. c. 62.) and Jews (Xavier) and alſo Chriſtians (Cadam. 13.) who are Neſtorians (Ven. I.) Theſe have alſo a patriarch of their own, who is appointed by the patriarch of Armenia (Cadam. 3.) Many of the princes, who are ſubject to the great

great Chan, favour Christianity (Vart. 8.) The king and almost all the subjects are Christians (XVI. 15.) and confess three persons in one God. They are baptized as we are: they appeal to the authority of the apostles and evangelists: they keep Lent: they celebrate the birth and death of our Savior, and some feasts and festivals of the Saints (Vart. 14.).

De religione Sinensium multi multa. Vide Mart. Atl. pag. 6. & Hist. Sin. pag. 117. Kirch. Chin. Ill. P. III. c. 1. Spizel. de re lit. Sinens. 110.

Ceterum secta, quam Xekiao vocant, aliàs & Sciequia dicta est & Xaca, Japonicè Sciacca, quæ idem sunt. Præterea Foekiao. XE crucem notat; FO Jovem; KIAO doctrinam. Idcoque ferè fecerim cum iis, qui putant, sectam hanc à Christianis plantatam, à Sinis interpolatam esse. Xacam etiam, philosophum Indum, anno post Christum sexagesimo quinto, mense decimo, Sinas intrâsse, &c. Disquisitio Geogr. p. 58.

The sect Xekiao is called Sciequia and Xaca; by the Japonese Sciacca. It is also called Foekiao: XE signifies a cross; FO deity; KIAO doctrine. I am therefore inclined to favour those who think that this sect was planted and corrupted by the Chinese. The Chinese historians are referred to for evidence to prove that Xaca, an Indian philosopher, in the 65th year after Christ and the 10th month, entered China.

Christianos verò quam plurimos in Cathajâ fuisse, vel inde constat, quod pontifex Armenus,

nus, quem catholicam vocant, in Chatajâ non minùs quam Indiâ, patriarcham ex Armeniâ destinatum habuerit, Josepho Indo apud Cadamustum, cap. 133, teste. Nunc autem pauci in Sinis Christiani fuerunt. Venetus non nisi tres ecclesias, & in Mangi quidam, reperit: unicam in urbe Quinsay; duas in Cingianfu, novitèr tum extructas. Riccius etiam jesuita, quum ipse de crucis adoratoribus sermo esset cum Israelitâ Sinico, trium tantùm locorum mentio fiebat, ubi tales haberentur. Hæc erant Caifumfu in Honan, Lincino in Sciantum, & alia in Scianfi civitas. Longè plures vero & passim in Tartariâ viciniſque regionibus reperti sunt Christiani. Ibidem, p. 89.

It is evident that very many Christians were in Cataia, because the Armenian pontiff appointed a patriarch from Armenia for Cataia, as well as for India, according to the report of Joseph Ind. (Cadam. 133.); but now few Christians are to be found in China. Paul Venet. found only three churches, and those in Mangi; one in the city of Quinsay, two in Cingianfu, then lately erected. Riccius the jesuit, in a conference he had with a Chinese Israelite concerning the worshippers of the cross, was told by him they were known only in three places; these were Caifumfu in Honan, Lincino in Sciantum, and another city in Scianfi. Very many more Christians are to be met with every where throughout Tartary, and the regions round about.

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FINIS.